

THE LETTER-BOX CHURCH.

MILLENNIAL STAR.

IF THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT HATH UNTO THE CHURCHES.—Rev. ii. 7.

No. 9.—Vol. XVI.

Saturday, March 4, 1834.

Price One Penny.

ENVY.

"The spirit that dwelleth in us lusteth to envy."—James iv. 5.

Never were spoken truer words than the above. Every day's experience proves that one of the most difficult tasks pertaining to self-government is to keep the heart free from envious feelings. Let a man's acquaintance, neighbour, or even friend, gain an advantage, a favour, a blessing, and straightway feelings of envy strive to effect an entrance into that man's bosom. He wonders why he has not been favoured, if not instead of, at least as well as, his fellow; why another than himself should have been chosen, he cannot comprehend. And takes a determined stand in promptly made against these feelings, their results are none of the most pleasant. And men who otherwise are very good, find it a most difficult matter to maintain a tranquil mind under such circumstances.

Neither are these envious feelings at another's prosperity peculiar to the worldlings. Among the Saints they are intricate, and too often are harboured and encouraged, instead of being summarily and unmercifully expelled. Indeed, one would sometimes think that envy is more in the ascendant among many of the Saints than it is in the world. This should not be, for it undermines the foundation of every good feeling, and destroys that harmony and that unity which should ever characterize the Saints of God. Why should any Saint feel bad, or have the least bad feeling arise in his bosom, because his brother has obtained a lucrative situation,

or has been appointed to a responsible office in the Church? Ought not that Saint rather to rejoice with his brother in his advancement or honour? This would be more like carrying out the counsel of the ancient Apostle—"in lowliness of mind let each esteem other better than themselves." Does a Saint lose by his brother's success? Certainly not, loss is out of the question. Gain to one real Saint is gain to all real Saints, for they are all members of one body, and should all receive of one spirit.

It occasionally happens that people in the world can make highly successful business arrangements, and no notice be taken of it by the Saints, while if a brother meets with one quarter of the success of the worldlings, not the prettiest things are circulated concerning him, by his brethren and sisters too. How does this look in the light of the Gospel? By no means commendable, most assuredly. Saints who give way to such disreputable and unchristian feelings do not manifest the spirit of the Gospel, but the light that is in such Saints will speedily become darkness, unless they repent, and amend their ways.

One brother feels himself all awry because a certain family in his Branch have been chosen to be emigrated by the Perpetual Emigrating Fund, while he considers another family which he could name, to be far more eligible and deserving. If he had the disposition of the

Fund, or the choosing of the emigrants, he would act quite contrary to what his brethren in power have acted. Undoubtedly he would. It is a singular fact that there always exists a class of men who can manage matters infinitely better than those who are in office. And it is a consequent fact that these clever managers are always out of office. But these are not the worst evils. These grumblers destroy confidence, and when confidence is destroyed unity of effort ceases in a corresponding degree, and thus the evil grows deeper and wider. It will not be outside of the truth to say, that the influence of one grumbler is calculated to do ten times more injury than is the error in judgment, granting there is one, that is the excuse for grumbling.

Instead of envying a brother, or indulging in detraction at his expense, it would be far more noble to seek his good, to congratulate him in success, and condole with him in failure. Such a course would be ten thousand times better than giving way to

feelings of envy, and consequent coldness and distrust. These things should be guarded against with all diligence. Our brother's prospects and welfare should be dear to us, and we should be careful not to do anything to mar them, and should at all times resist any feelings of envy that may arise in our bosoms, for "who can stand before envy?" When we see a spirit of this kind, we should immediately put it under our feet.

When the prosperity of a brother causes envy to arise in the bosom of a Saint, it will be well for him to examine himself, and bring his mind to cheerfully submit to immediate corresponding adversity, should it come. If he can do this, he will not be in so much danger from envy. But if his envious feelings are not removed by this course, he may seek to do some positive good to his prosperous brother, and be determined to speak good of him, and so continue in well doing, until good thoughts, good actions, and good feelings gain the victory.

JHON JAQUES.

HISTORY OF JOSEPH SMITH.

(Continued from page 118.)

Far West, March 29th, 1838.

To the Presidency of the Church of Jesus Christ of Latter-day Saints in Kirtland—

Dear and well beloved Brethren—Through the grace and mercy of our God, after a long and tedious journey of two months and one day, I and my family arrived safe in the city of Far West, having been met at Huntsville, one hundred and twenty miles from the place, by my brethren with teams and money, to forward us on our journey. When within eight miles of the city of Far West, we were met by an escort of brethren from the city, viz.: Thomas B. Marsh, John Corrill, Elias Higbee, and several others of the faithful of the West, who received us with open arms and warm hearts, and welcomed us to the bosom of their society. On our arrival in the city we were greeted on every hand by the Saints, who bid us welcome to the land of their inheritance.

Dear brethren, you may be assured that so friendly a meeting and reception paid us well for our long seven years of servitude, persecution, and affliction in the midst of our enemies, in the land of Kirtland: yea, verily our hearts were full; and

we feel grateful to Almighty God, for His kindness unto us. The particulars of our journey, brethren, cannot well be written, but we trust that the same God, who has protected us, will protect you also, and will, sooner or later, grant us the privilege of seeing each other face to face, and of rehearsing all our sufferings.

We have heard of the destruction of the Printing Office, which we presume to believe must have been occasioned by the Parish party, or more properly the aristocrats or anachrines.

The Saints here have provided a room for us, and daily necessities, which are brought in from all parts of the country to make us comfortable; so that I have nothing to do but to attend to my spiritual concerns, or the spiritual affairs of the Church.

The difficulties of the Church had been adjusted before my arrival here, by a judicious High Council, with Thomas B. Marsh and David W. Patten, who acted as Presidents pro tempore of the Church of Zion, being appointed by the voice of the Council and Church, William W. Phelps and John Whitmer having been cut off from the Church, David Whitmer remaining as yet. The Saints

at this time are in union; and peace and love prevail throughout; in a word, heaven smiles upon the Saints in Caldwell. Various and many have been the falsehoods written from thence to this place, but have availed nothing. We have no uneasiness about the power of our enemies in this place to do us harm.

Brother Samuel H. Smith and family arrived here soon after we did, in good health. Brothers Brigham Young, Daniel S. Miles, and Levi Richards arrived here when we did. They were with us on the last of our journey, which ended much to our satisfaction. They also are well. They have provided places for their families, and are now about to break the ground for seed.

Having been under the hands of wicked and vexatious law suits for seven years past, my business was so deranged that I was not able to leave it in so good a situation as I had anticipated; but if there are any wrongs, they shall all be noticed, so far as the Lord gives me ability and power to do so.

Say to all the brethren, that I have not forgotten them, but remember them in my prayers. Say to mother Beaman, that I remember her, also brother Daniel Carter, brother Strong and family, brother Granger and family; finally I cannot enumerate them all for want of room, I will just name brother Knight, the Bishop, &c.; my best respects to them all, and I commend them and the Church of God in Kirtland to our heavenly Father, and the word of His grace, which is able to make you wise unto salvation.

I would just say to brother Marks, that I saw in a vision while on the road, that whereas as he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the Angel of the Lord put forth his hand unto brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, I will raise thee up for a blessing unto many people. Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

I transmit to you the *Motto* of the *Church of Jesus Christ of Latter-day Saints*.

We left President Rigdon thirty miles this side of Paris, Illinois, in consequence of the sickness of brother George W. Robinson's wife.

On yesterday brother Robinson arrived

here, who informed us that his father-in-law (S. Rigdon) was at Huntsville, detained on account of the ill health of his wife. They will probably be here soon.

Choice seeds of all kinds of fruit, also choice breed of cattle, would be in much demand; and best blood of horses, garden seeds of every description, and hay seeds of all sorts, are much needed in this place.

Very respectfully I subscribe myself your servant in Christ, our Lord and Saviour,

JOSEPH SMITH, junior,
President of the Church of Christ of
Latter-day Saints.

The work continued to prosper in England, and Elders Richards and Russell having previously been called to Preston, to prepare for America, a General Conference was held in the Temperance Hall, (Cock Pit) Preston, on Sunday April 1st, for the purpose of setting in order the Churches, &c. Brother Joseph Fielding was chosen President over the whole Church in England, and Willard Richards and William Clayton were chosen his Counsellors, and were ordained to the Presidency and High Priesthood. This was the first notice Elder Richards had had given him, that he should continue in England. At this Conference eight Elders were ordained, among whom was Thomas Webster, and several Priests, Teachers, and Deacons; about forty were confirmed, who had previously been baptized; about sixty children were blessed, and twenty baptized that day. Conference continued without intermission from 9 A.M. to 5 P.M. About fifty official members met in Council in the evening.

President Rigdon arrived at Far West with his family, Wednesday April 4th, having had a tedious journey, and his family having suffered many afflictions.

Far West, April 6th, 1838. Agreeable to a resolution passed by the High Council of Zion, March 3rd, 1838, the Saints in Missouri assembled in this place, to celebrate the anniversary of the Church of Jesus Christ of Latter-day Saints, and to transact Church business, Joseph Smith, junior, and Sidney Rigdon, presiding.

The meeting was opened by singing, and prayer by David W. Patten, after which President Joseph Smith, junior, read the order of the day as follows—Doors will be opened at 9 o'clock A.M., and the meeting will commence by singing and prayer. A Sexton will then be appointed for a door keeper, and other services in the House of the Lord.

Two Historians will then be appointed to write and keep the Church History; also a General Recorder to keep the Records of the whole Church, and to be the Clerk of the First Presidency. And a Clerk will be appointed for the High Council, and to keep the Church Records of this Stake. Three Presidents will be appointed to preside over this Church of Zion, after which an address will be delivered by the Presidency. Then an intermission of one hour, when the meeting will again convene, and open by singing and prayer. The Sacrament will then be administered, and the blessing of infants attended to.

The meeting then proceeded to business. George Morey was appointed Sexton, and Dimick Huntington assistant; John Corrill and Elias Higbee, Historians; George W. Robinson, General Church Recorder, and Clerk to the First Presidency; Ebenezer Robinson, Church Clerk and Recorder for Far West, and Clerk of the High Council; Thomas B. Marsh, President pro tempore of the Church in Zion, and Brigham Young and David W. Patten, his assistant Presidents.

After one hour's adjournment, meeting again opened by David W. Patten. The bread and wine were administered, and ninety-five infants were blessed.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

Agreeable to a resolution of the High Council, March 3rd, 1838, the general authorities of the Church met, to hold the first *Quarterly Conference* of the Church of Latter-day Saints, at Far West, on the 7th of April, 1838.

Presidents Joseph Smith, junior, Sidney Rigdon, T. B. Marsh, D. W. Patten, and B. Young, took the stand, after which the several Quorums, the High Council, the High Priests, the Seventies, the Elders, the Bishop, the Priests, Teachers, and Deacons, were organized by their Presidents.

President Joseph Smith, junior, made some remarks, also gave some instructions respecting the order of the day. After singing, prayer by B. Young, and singing again, President Smith then addressed the congregation at considerable length, followed by President Rigdon.

Adjourned twenty minutes.

Opened as usual by D. W. Patten, who also made some remarks respecting the Twelve Apostles. He spoke of T. B. Marsh, Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, and Orson Pratt, as being men of God, whom he could recommend with cheerfulness and confidence. He spoke somewhat doubtful of William Smith, from something he had heard respecting his faith in the work. He also spoke of Wil-

liam E. McLellin, Luke Johnson, Lyman Johnson, and John F. Boynton, as being men whom he could not recommend to the Conference.

President John Murdock represented the High Council. The report was favourable. The seats of Eliasha H. Groves, Calvin Bebee, and Lyman Wight were vacant in consequence of their having moved so far away they could not attend the Council.

Thomas B. Marsh nominated Jared Carter, to fill the seat of Eliasha H. Groves; John P. Green, that of Calvin Bebee; and George W. Harris, that of Lyman Wight; which nominations were severally and unanimously sanctioned.

George W. Harris was ordained High Priest.

On motion, Conference adjourned to the 8th, 9 o'clock, A.M.

Sunday, April 8th, 9 o'clock, A.M., Conference convened and opened as usual, prayer by Brigham Young.

President J. Smith, junior, made a few remarks respecting the Kirtland Bank, who was followed by B. Young, who gave a short history of his travels to Massachusetts and New York.

President Charles C. Rich represented his Quorum of High Priests, and read their names. The principal part were in good standing.

President Daniel S. Miles and Levi Hancock represented the Seventies.

The Quorum of Elders was represented by their President, Harvey Green, numbering one hundred and twenty-four in good standing.

President Joseph Smith made a few remarks on the Word of Wisdom, giving the reason of its coming forth, saying it should be observed.

Adjourned for one hour.

Conference convened agreeable to adjournment, and opened as usual, after which Bishop Partridge represented his Council and the lesser Priesthood, and made a report of receipts and expenditure of Church Funds which had passed through his hands.

It was then motioned, seconded, and carried, that the First Presidency be appointed to sign the Licences of the official members of the Church.

Conference adjourned until the first Friday in July next.

JOSEPH SMITH, junior, President.
E. ROBINSON, Clerk.

From the 1st to the 8th, Presidents Kimball and Hyde visited the Churches a short distance from Preston, and on the 8th attended meeting in the "Cock Pit." After preaching by Elder Richards, they

bore their farewell testimony to the truth of the work. After they had closed, and Elder Russell was speaking, the enemy severed the gas pipes which lighted the house, and overwhelmed the assembly in darkness in an instant. The damage was soon repaired, and the design of breaking up the meeting frustrated.

The following letter was sent to John Whitmer, in consequence of his withholding the Records of the Church in the city of Far West, when called for by the Clerk, &c.—

Mr. J. Whitmer—Sir—We were desirous of honouring you by giving publicity to your notes on the history of the Church of Latter-day Saints, after making such corrections as we thought would be necessary, knowing your incompetency as a historian, and that writings coming from your pen, could not be put to press without our correcting them, or else the Church must suffer reproach. Indeed, sir, we never supposed you capable of writing a history, but were willing to let it come out under your name, notwithstanding it would really not be yours but ours. We are still willing to honour you, if you can be made to know your own interest, and give up your notes, so that they can be corrected and made fit for the press; but if not, we have all the materials for another, which we shall commence this week to write.

Your humble servants,

JOSEPH SMITH, jun., Presidents of the whole Church of
SIDNEY RIGDON, Latter-day Saints.

Attest E. ROBINSON, Clerk.

Tuesday 10th, 12 o'clock, noon, Elders Kimball and Hyde left Preston, on coach for Liverpool.

Wednesday 11th, Elder Seymour Bronson preferred the following charges against Oliver Cowdery, to the High Council at Far West—

To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints, I prefer the following charges against Oliver Cowdery—

1st. For persecuting the brethren by urging on vexatious law suits against them, and thus distressing the innocent.

2nd. For seeking to destroy the character of President Joseph Smith, junior, by falsely insinuating that he was guilty of adultery.

3rd. For treating the Church with contempt by not attending meeting.

4th. For virtually denying the faith

by declaring that he would not be governed by any ecclesiastical authority or revelations whatever, in his temporal affairs.

5th. For selling his lands in Jackson county, contrary to the revelations.

6th. For writing and sending an insulting letter to President Thomas B. Marsh, while on the High Council, attending to the duties of his office as President of the Council, and by insulting the High Council with the contents of said letter.

7th. For leaving his calling in which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of Law.

8th. For disgracing the Church by being connected in the Bogus business, as common report says.

9th. For dishonestly retaining notes after they have been paid; and finally, for leaving or forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession.

The Bishop and High Council assembled at the Bishop's Office, April 12, 1838.

After the organization of the Council, the above charges of the 11th instant were read, also a letter from O. Cowdery, as will be found recorded in the Church Record of the city of Far West, book A. The 1st, 2nd, 3rd, 7th, 8th, and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints. Also voted by the High Council that Oliver Cowdery be no longer a Committee to select locations for the gathering of the Saints.

April 13th, the following charges were preferred against David Whitmer, before the High Council at Far West, in Council assembled—

1st. For not observing the Word of Wisdom.

2nd. For unchristianlike conduct in neglecting to attend meetings, in uniting with and possessing the same spirit as the dissenters.

3rd. In writing letters to the dissenters in Kirtland, unfavourable to the cause, and to the character of Joseph Smith, junior.

4th. In neglecting the duties of his calling, and separating himself from the Church, while he had a name among us.

"5th. For signing himself President of the Church of Christ, after he had been cut off from the Presidency, in an insulting letter to the High Council."

After reading the above charges, together with a letter sent to the President of said Council (a copy of which may be found in Far West Record, book A), the Council considered the charges sustained, and consequently considered him (David Whitmer) no longer a member of the Church of Jesus Christ of Latter-day Saints.

The same day three charges were preferred against Lyman E. Johnson, which were read, together with a letter from him, in answer to the one recorded in Far West Record, book A. The charges were sustained, and he was cut off from the Church.

While the Elders were in Liverpool they wrote as follows—

Liverpool, Good Friday,

April 13, 1838.

Dear Brothers and Sisters in Preston—It seemeth good unto us, and also to the Holy Spirit, to write you a few words which cause pain in our hearts, and will also pain you when they are fulfilled before you, yet you shall have joy in the end. Brother Webster [Thomas Webster] will not abide in the Spirit of the Lord, but will reject the truth, and become the enemy of the people of God, and expose the mysteries that have been committed to him, that a righteous judgment may be executed upon him, unless he speedily repent. When this sorrowful prediction shall be fulfilled, this letter shall be

read to the Church, and it shall prove a solemn warning to all to beware.

Farewell in the Lord,

HEBER C. KIMBALL.

ORSON HYDE.

The foregoing letter was written and sealed in the presence of Presidents Fielding and Richards, who had gone to Liverpool to witness the brethren sail, and, by the writers, committed to their special charge, that no one should know the contents until the fulfillment thereof. Previous to this period, very few of the foolish and wicked stories which filled the weekly journals and pamphlets in America, concerning the "Mormons" [as the Saints were termed], had found their way into the English prints; but immediately after Elders Kimball and Hyde left Preston, on or about the 15th of April, one Livesey (a Methodist Priest, who had previously spent some years in America, and said he heard nothing about the Saints in America) came out with a pamphlet, made up of forged letters, apostate lies, and "walk on the water" stories, he found in old American papers, which he had picked up while in America. But he stopped the circulation of his own pamphlet by stating to a public congregation, that he had accidentally found the contents of the pamphlet in old papers in his trunk, which was quite providential, to stop such abominable work as the Saints were engaged in; and in the same lecture said he "wished the people to purchase his pamphlets, as he had been at a great expense to procure the materials for writing it." His hearers retired.

(To be continued.)

THE LATTER-DAY SAINTS.

A DIALOGUE BETWEEN THE REV. RICHARD JACKSON AND SIR HARRY SANDERSON.

Rev. R. J. I am happy to see you, Sir Harry. I hope your health is good.

Sir H. S. O, how are you, Mr. Jackson. I am in tolerable health, myself.

Rev. R. J. I am very well in body, Sir Harry, but much perplexed in mind concerning these Mormons. I understand they have lately baptized four or five more deluded creatures, who were persuaded to go to hear them preach. I cannot imagine how it is that people

can be so deceived as to believe the horrible and blasphemous doctrines of the Latter-day Saints. Yet there seems to be some kind of a fascination in their religion, as they call it, which lays fast hold upon the poor and ignorant. Look at their preachers, they are men of neither talent nor learning, but they go from the plough to hold forth in their meetings. If the people were to come to my church, they might hear a good sermon, as well

as join in the responses in our most excellent Liturgy. But I wonder what the Mormon preachers find to edify their hearers with, for I am sure their Elders, as they are impudently styled, not having received a college education, know no more of the original text of the Scriptures than my dog does. It is a puzzle to me, indeed it is, Sir Harry. I did hope, when I persuaded you to dismiss Brown from your employ, and turn him out of his home, that Mormonism would go down, but I am grievously disappointed.

Sir H. S. Well, Mr. Jackson, I do not know what to say about these Mormons. I detest them, that I do, but I scarcely know what to advise you to do to stop the delusion. If you can suggest any feasible measure, I shall be quite willing to assist you all I can in carrying it out. My influence in the matter is at your service, as you are well aware, for although I do not profess to be very acute on theological questions, yet I certainly believe the Church of England to be right, and the Roman Catholics and the Dissenters and the Mormons to be all wrong together. The Church of England is the constitutional Church, being established by the law of the land, and this is the reason why I like this Church, and stand by it. Other religious societies exist by toleration, and I think there is a good deal of danger in this toleration.

Rev. R. J. I think so too, it paves the way for schism and dissent. If one passes through the village on the Sabbath, one hears the Ranters bawling in one place, and the Latter-day Saints in another. Now how beautiful it would be if all the people of our village would come regularly to Church, and join in our ennobling service every Sunday.

Sir H. S. Ah! Mr. Jackson, I think that is too Utopian an idea for our times, but for my own part I cannot see why, if a religion is established by law, people cannot be required by law to adopt that religion, if they have any, or at least to go to the churches of the established religion of the land. But I do not see any probability of such ever being the case. England seems to have become so individualized, that if you were to take a hundred men at random from any of our large towns, perhaps two-thirds would be of an infidel turn of mind, and the other third would profess a dozen or a score different religions. Now if there were no dissent

allowed by law, there would be no Dissenters nor Catholics, and a great deal of hatred, and strife, and violence would cease. Yet I do not like to coerce men.

Rev. R. J. Alas! Sir Harry, the depravity of the human heart is very great.

Sir H. S. I dislike the Dissenters, because there is so much insubordination, division, and strife among them. If I dislike the Dissenters, I hate the Catholics, for we know that they are the enemies of both the Crown and the Church of England, and as a loyal Englishman and a true Churchman, I deem it a paramount duty to support the Sovereign and the religion of my country, and I do sincerely hope, by all that is good, the Catholics may never again get the upper hand in dear old England.

Rev. R. J. God forbid that they should! I love the Catholics no more than you do, Sir Harry, but I really do think that my feelings towards them are those of love, compared to what my feelings are towards the Latter-day Saints. I solemnly declare to you, Sir Harry, that I fear the influence of a Latter-day Saint, or rather a Latter-day sinner, a hundred times more than I fear the influence of the Pope. The Mormon faith is the rankest, most outrageous, and most impious blasphemy. Popery is holy and sacred to it.

Sir H. S. If I hate the Catholics, I detest and abhor the Mormons. I wonder why men will be such fools as to forsake the religion of their fathers, and run after this newfangled system or the other. But there is no accounting for the erratic actions of some men. And stubbornness is often a close companion of eccentricity. Before I dismissed Brown from my garden, I begged of him to give up his new notions and go to Church regularly as usual, and told him all would then be right, but he stood up to me like a bantum cock, and told me that he knew his religion was true, and according to the Bible. I asked him what he knew about the Bible, because he could not read it. He said he did not know much about it, but others could read it to him, and he could thereby learn that what the Latter-day Saint Elders said was right. But you cannot imagine with what stubbornness and confidence he said it was right, and he knew it, and he was not afraid of bearing his testimony to it to any man. I could not do anything with him, so I dismissed him,

according to your suggestion, seconded by that of my son.

Rev. R. J. As I was saying, I did hope that when Brown was dismissed and turned out of his house, Mormonism around here would have received a deathblow, but no such thing took place, though I believe the blow staggered them a little. With his large family, I thought he would have been starved out, and obliged to enter the Bastile, or to remove to some other part of the country. But as soon as he quitted your employ and ceased to be your tenant, he entered one of those houses belonging to Mr. Simpson, and then it became the rendezvous of the Mormons immediately, and I understand they held meetings there. Only think of his bravado in allowing that, Sir Harry. Really, I have often wished that all the parish belonged to you, I have not the slightest doubt but that I could then get rid of all these troublesome people, and we could have peace and quietness.

Sir H. S. I should be very much pleased if I could buy those houses of Mr. Simpson's. I have tried to do it several times, but he would not sell them. But when his youngest child is of age, the houses must be sold. I will try to purchase them then, though that will not be for several years, and if I get the houses, I will take good care that no Mormon lives in any one of them.

Rev. R. J. That is good and zealous on your part, Sir Harry, but I must try to get something done now, or there is no telling to what an extent this imposture may run in a few more years. Some of the farmers may be converted, and that will be a more serious matter. If it so happens, I shall feel quite ashamed of my parish. No, no, Sir Harry, something immediate must be done. But I was telling you about Brown. A few weeks after he left you, farmer Hunter gave him employment, and he has staid there ever since. And every time he passes me he looks quite disdainful. To bow, or touch his hat, when he meets me, seems the farthest thought in his mind, if he ever thinks at all about doing it. I must get him ousted somehow. I cannot endure his presence in the village. If he were gone I should not so much care about the other Mormons, but I will try to clear them all out, and then I shall be satisfied, and my conscience will be clear, and it is a blessed thing to have a clear conscience, Sir

Harry. I was very glad when James Clark died. He used to go preaching about from place to place. In fact, I had reason to suppose him to be the "head and front" of Mormonism here. But Mormonism did not die when he died, though I hoped it would. My thoughts were very conflicting in his case, Sir Harry. Charity suggested that the poor deluded wretch might have found mercy at the eleventh hour, like the thief on the cross. But then again, when I reflected upon Clark's impious and heaven-daring doctrines, I could not insult the majesty of heaven by supposing that he could obtain forgiveness for his unpardonable sins. So I came to the conclusion that I could not consistently bury the corpse of such a blasphemous fellow. And I would not, Sir Harry, for the words of our blessed Redeemer came forcibly to mind—"Let the dead bury their dead."

Sir H. S. I cannot say that you were wrong, Mr. Jackson, though I do not myself know critically what sins are pardonable, and what are unpardonable.

Rev. R. J. Sir Harry, Jesus Christ, our divine Saviour, can save to the uttermost of ordinary sins. But when a man preaches such awful blasphemy as the Latter-day Saints do, and presumes to hold the Priesthood of Melchisedeck, as these Elders do, and denounces as priesthood the holy apostolical succession of the Church of England, I tremble for him. Can such a man be saved from perdition, Sir Harry? Is it not clear that he sins against the Holy Ghost, for which sin there is no forgiveness, either in this world or the world to come?

Sir H. S. I am ashamed to say it, Mr. Jackson, but I really feel unable to decide. I will leave it in your hands. But we will let the dead alone, and if there is any possible room for hope, let us hope for the best. James Clark, I believe, was a hard working man, though a blasphemer. Brown is a steady hard working man also, and since he left my garden, it has scarcely looked the same. The change is no improvement, I assure you, Mr. Jackson. I am sorry he should be such a fool to himself. But I am aware that he is very obstinate. The other Sunday, he sent three of his daughters to church, I verily believe out of bravado towards me. It would be well if he were humbled. What can be done to humble him, and bring him to his sense?

Rev. R. J. I have been thinking of a plan, Sir Harry, to get rid of all the Mormons in our village. You probably are aware that William Hanley, with his family, is about to emigrate to the Mormon New Jerusalem at Salt Lake. So there will be no trouble with him. I only wish this saucy Brown were going.

Sir H. S. Well, what is your plan, Mr. Jackson?

Rev. R. J. I will tell you, Sir Harry. I have been thinking of going round to all the farmers, providing you will second my efforts by your influence, and trying to persuade them not to employ a single Mormon on their lands or premises. If I can succeed in this, then the matter is settled, in a great measure, for these Mormons will be obliged either to recant, or go into the hostile, or remove to other parts of the country. What do you think of my plan, Sir Harry?

Sir H. S. I do not like the idea of one's fellow-creatures suffering so much, but perhaps the shortest way is the best to bring people to their senses, though it may be apparently severe. But fanaticism and delusion must be stopped in our parish, or disloyalty may be the next matter, and I shall be as much ashamed of that as you are of the prevalence of the Mormon imposture. Therefore, Mr. Jackson, you may count upon my full support, as far as my influence extends.

Rev. R. J. Thank you, Sir Harry, thank you. I shall now go doubly armed to the battle.

Sir H. S. You will call and inform me of your success, when you have been round.

Rev. R. J. I will, I will, Sir Harry. Good day.

Sir H. S. Good day, Mr. Jackson.

JOHN JAQUES.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 4, 1854.

YE CANNOT SERVE GOD AND MAMMON.—So said the Saviour, so say the First Presidency of the Church of Jesus Christ of Latter-day Saints, and so say we. From the very commencement of the golden discoveries of the nineteenth century, have the First Presidency urged upon the Saints the folly of running all over creation after the god of this world. Our counsel has been in unison with the counsel of the First Presidency upon this point. Australia is the favourite field for English gold-worshippers, and our counsel all the time has been for the Saints not to go there for gold. Yet it seems that this counsel has been, in a degree, disregarded. Some of the results of this disregard may be learned by a perusal of the communication from Elder William Hyde, of the Australian Mission, on another page, to which communication we beg to refer all Saints who are smitten with the charms of Australian mammon. But the full results of this disregard of counsel can only be learned by sad experience, and we sincerely hope that few Saints may have the misfortune to gain that knowledge. We are not aware that any more Saints under our jurisdiction feel disposed to start for the antipodes after mammon, but if there should be any, we would beseech them to weigh well the chances and the consequences. Let such Saints put mammon in one hand, and their good standing in the other, for these are the chances. Whichever may be chosen will be shown by subsequent conduct. If good standing be chosen, the parties will stay in England, with their faces toward Zion; if mammon be chosen, every nerve will be strained to reach Britain's golden colonies. We do not mean to say that it is impossible for a Saint to go and dig gold, and retain the Spirit of God; but any Saint that of his own uncounted free will sets to digging gold, runs a risk which few indeed escape; and he who voluntarily, and against counsel, casts such a die, acts foolishly enough.

How many Saints who have visited California or Australia, on gold speculations,

have returned unspotted to the bosom of the Church? Ah! how few! The god of this world has no fellowship with the Spirit of God, neither can they both reign in one heart. Mammon or the good Spirit must succumb. There is no alternative. From the radical dissimilarity of their natures, there is no hope of compromise between them. One must have the sovereignty. Then let every Saint choose which he will serve.

If we look back upon the past, whether upon our own experience stereotyped on our memories, or upon the page of history, we find that mammon has been a grand cause of misery and alienation of feelings. What causes friends, and even brethren, to look coldly on each other, and eventually to forget each other, through its searing influence on the affections? Mammon. What causes children to long for the death of friends, brothers, sisters, and even parents? Mammon. What causes the downfall of nations? Mammon. What seduces the mass of mankind from the path of honourable and useful industry? Mammon. In short, it has been said—"The love of money is the root of all evil."

"But I wish to go to Australia that I may obtain means to go to Zion." Do you? By reference to Elder Hyde's letter, you will find that such a course is analogous to going to hell to obtain an outfit for heaven! We wonder whether there ever was a foolish step taken without some plausible reason being assigned for it. But a plausible reason does not make a step the less foolish, nor the more safe. If the Saints would cheerfully walk in obedience to counsel, instead of fishing for plausible reasons for disobedience, they would be enabled to keep the Spirit of the Lord in their bosoms, and to overcome the evils that surround them. They would not be led away by seducing spirits to join in this wildgoose chase or the other, but would set their faces towards Zion, and their hearts upon the building up of the Kingdom of God, and the establishment, not of the reign of mammon, but of the reign of righteousness.

Elder Hyde's letter fully sustains our views upon the impropriety of the Saints' emigrating to that country, and the counsel which we have so often given both in public and in private. We trust this warning will serve as a timely admonition to others who would escape the fearful consequences of adopting a course of life which, from the experience of many, would prove destructive to their spiritual and temporal interests. When Saints feel sufficiently strong to engage in measures which are contrary to the general instructions given by the authorities, without obtaining special advice, they are liable to stronger temptations, and subject to more powerful influences, which too often prove the ruin of their faith, and ultimately secure the displeasure of God.

We feel thankful that the few Saints spoken of by Elder Hyde were so providentially led to come under the watch-care of a faithful shepherd of the souls of men, in time to be saved from the wreck of spiritual destruction. And we pray that the kind hand of our Heavenly parent may ever be stretched out to administer unto them the blessing of eternal life. Our continual exhortation is—"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

CALLING AND RESPONSIBILITY.—At this season of the year, in consequence of the emigration, many, who, in great measure are inexperienced, are called to take a deeper hold on the work of God, and bear a greater responsibility than they have been accustomed to bear. In all these callings, those men should be sought after who have the work at heart, who are men of integrity and faith, and who are fitted to the work to which they are called. There should be no such thing known in the

Church of God, as what is termed "favouritism" in the world. He who has authority to call others to office, should always endeavour to choose those who his judgment and conscience tell him are best adapted to fill the positions to which they may be chosen. He who is humble and faithful will ever have the Spirit of God upon him, to enable him to discern, in a degree, the spirits of those over whom he presides, and to know measurably their capabilities and endowments. It is altogether unworthy of a man to bestow offices, through favour, upon those persons who are unsuitable, when others are at hand far more eligible to, far more capacitated for, and far more deserving of, the offices. On no account should this ever be done. Such a course would soon rot any system to the very core. Sufficient of the effects of such a course can be seen in the world, to deter any one holding the Priesthood from bartering it, for imparting it to undeserving favourites is nothing less than bartering it. Let office-jobbing and party-speculation be confined to the faulty systems of the world, to which such disgraceful proceedings naturally belong. They should be altogether unknown in the Holy Priesthood, and in the organization of the Church of Christ. We do not know that the Priesthood under our watch-care are in any wise culpable in this respect, nevertheless a word of exhortation may not be inappropriate, and it may perchance prove a word in season.

Those who are called to office should enter upon the same in the strength of the Almighty, with a full determination to do all in their power to magnify their calling. Doubtless many are called who did not expect it, and who think they are utterly unfit to bear the responsibility placed upon them, and totally unable to magnify their calling. Let not such despond. There is a place for every man in the kingdom of God, and no man should shrink from any position to which he is called, before he has proved whether he can fill it or not. A man knows not what position he can sustain, nor what responsibility he can bear, until he has proved himself, under the influence of the Spirit of God. Said Paul—"I can do all things, through Christ which strengtheneth me." If all Saints had this confidence, there would be little shrinking back.

A Saint may say that he feels himself the weakest in the kingdom of God, and the most unfit to be called to any responsible office. Very likely this may be the case. And if there is a man in the Kingdom of God on the earth, who has not felt his own weakness and inability, that man ministers not by the power of the Holy Ghost, but by his own power and strength; and such a man's ministrations are powerless for good. Do all Saints recollect that the work of God is not carried on by the power and wisdom of man, but by the power and wisdom and Spirit of God? "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The world at the present time is a striking example of the truth of this principle. For eighteen hundred years has the might, the learning, the talent, and the eloquence of the greatest of the children of men been engaged in attempting to preach the Gospel, build up the kingdom of God, and establish righteousness upon the earth. With what success? Ah! what indeed! More error, more confusion, and more wickedness. On the contrary, what has been accomplished by the Lord, through His weak and despised servant, Joseph, and his successors, in the short space of twenty-three years? Ah! here is a contrast. More light, more Gospel, more love, more union and harmony among the people of God. Many glorious principles have been revealed, much knowledge has been communicated to man, the Gospel has been restored to the earth, and proclaimed to the principal nations of mankind, and many souls have rejoiced in the light, the gifts, and the blessings thereof, and have assembled themselves from the nations, to prepare for the coming of the great Redeemer.

Men who are called to the Holy Priesthood, and are sustained by the faith and confidence of the people, are much more likely to minister in the power and strength of the Holy Spirit, and the people will receive far greater blessings under their ministration, than where the case is otherwise. The Saints know their duty in this respect, and we trust it will ever be their ambition to sustain their officers, that their hands may be strengthened, and made powerful in building up the kingdom, for a servant of God is the life and salvation of the people if they receive his word and sustain him; as Jesus said of John the Baptist—"If ye will receive it, this is Elias, which was for to come."

If a man is called, it may be regarded as an evidence that those over him consider him capable of bearing the responsibility of his calling. Why need he shrink from it? It is his duty, as well as his interest, to bear up under the burden, the Lord God strengthening him. His simple object is to carry out the instructions of those placed over him, with singleness of heart. And this is a much easier matter than many suppose, when set about in a right spirit. The way opens on the right hand and on the left before the inexperienced, formidable obstacles readily succumb, strength is vouchsafed in every trying moment, and ultimate success is secured, when the eye is single to the glory of God. Who then should falter? None, if they continue diligent, prayerful, and watchful. Therefore let every man do his duty, and stand in the position assigned him from time to time, relying on the promised strength of the Almighty, and all will be well, the Church in the British Isles will increase in numbers, faith, and every good and perfect gift.

THE GERMAN MISSION.—Elder Daniel Carn, late President of the German Mission, is succeeded by Elder George C. Riser, who arrived in Hamburg January 30, direct from Liverpool, via Hull. The authorities of Hamburg have strenuously opposed Elder Carn's remaining there, and he has deemed it advisable for another to take charge of the work, who, by enjoying greater liberties, may have greater advantages for extending the work among the people. The notoriety which Elder Carn had obtained with the German authorities, for defending his rights, subjected him to a degree of espionage which greatly weakened his efforts, and seemed to him to render it advisable to commit the work to the charge of Elder Riser, who, we trust, will be successful in increasing the interests of the same proportionately with his increased advantages for gaining access to the people.

Elder Carn sailed on the *Windermere* in charge of the company of Saints on board, and will, no doubt, be able, upon his arrival in the States, to render important service to the German emigration upon their way this season to the gathering place of the Saints.

We learn, by letter from Elder Riser, that his reception in Hamburg was as favourable as could have been expected. Several had been baptized since Elder Carn's departure, and the mission appeared prosperous. May the Lord continue to bless the labours of His servants there, until Germany shall yield her thousands obedient to the truth, who shall be ultimately saved, to the honour of those who have laboured so diligently to establish the mission, and to the glory of that God who sent them.

DEPARTURES.—The "Windermere."—The *Windermere*, Captain Fairfield, cleared for New Orleans, Feb. 15th, with 482 souls on board, the company being in charge of Elder Daniel Carn. Included in this company were seven ex-Presidents of Conferences—Elders Abraham Marchant, Robert Menzies, Job Smith, John T. Hardy, John A. Albiston, J. V. Long, and Graham Douglass.

The "Golconda."—The number of passengers on board this vessel was 464, instead of 465 as stated in Star No. 7. The following Elders sailed on board this vessel—Dorr P. Curtis, President of the company, and Thomas Squires, both ex-Presidents of Conferences; William S. Phillips and John Davis, late of the Presidency of the Church in Wales; and several ex-Presidents of Welsh Conferences.

These brethren, after having laboured diligently to advance the cause of truth in this land, are now on their way to the land of Zion, to assist in building up the kingdom of God there. We trust the righteous desires of their hearts may be granted in a safe and prosperous journey to the vales of Utah.

SALT LAKE LITERATURE.

(From the Chicago "Democratic Press.")

The Salt Lake people have strongly marked peculiarities. Their social, domestic, and political, as well as their religious institutions, differ from all others that the world has knowledge of. The circumstances which surrounded them prior to their hegira from Nauvoo, and those under which they are now placed, tend to render them in many respects a *SUJ GENERIS* people. They think differently, speak differently, and write differently from other people. Necessity makes them practical, and has called out the most practical minds among them to take the lead in their affairs. Brigham Young is a remarkable man. He proves equal to every emergency. There is in him a fertility of resource that never fails, an energy that carries him triumphantly through all his undertakings, and a resolution that moves on undaunted by misfortune or seemingly insurmountable obstacles. Some of his conditors are wonderfully like him in these respects, but he is the moving and controlling spirit of Utah.

But that to which we designed making reference now is the peculiarity of Mormon literature. It is adapted to the people and their circumstances. Bold, impetuous, confident, strong in its provincialism, it takes hold upon the minds of those to whom it is addressed, and each man is made a host. There is no waste of words, no seeking after ornament, no attempt at polish, small regard for rhetorical or even grammatical rules, but every sentence means something, has pith, nerve, and a strong back-bone in it. We gave our readers recently a long extract from Brigham Young's recent proclamation in view of the threatened hostilities of the Utah Indians. Every one who reads it, and who knows anything about the people that look to Young as their head, will say it is just the thing. Just the thing to inspire confidence in themselves, and their Governor, and hatred towards the Indians. Just the thing to arouse a rude people to action, and make of each man a hero.

THE AUSTRALIAN MISSION.

BAPTISM.—STRAGGLING IMMIGRANT SAINTS IN AUSTRALIA.

Dear Brother S. W. Richards.—Thinking word from me might not be amiss, at least if fitly spoken, I have concluded to address you.

As you have no doubt received the general news from Australia, through our

beloved brother Farnham, who is the President of the mission, I shall content myself with a cursory sketch of a few things which have come under my own observation.

Soon after our landing in Sydney,

New South Wales, Nov. 7th, 1850.

which was on the 9th of April, we assembled ourselves in a suitable room, where, in secret, we offered up our prayers and our thanks to God, for the many special manifestations of His goodness to us, since the time of our departure from the home of the Saints; and also humbly dedicated to Him our services whilst we should remain upon this land. After a suitable time was spent in council assembled, each Elder's field of labour was assigned him, and after blessing each other somewhat after the same order as the sons of Moses did, we separated, each for his respective portion of the colony, being full of good desires, and fully determined to use all diligence to bring the people to a knowledge of the truth, and also, as far as a true and faithful testimony would have a bearing, to leave them without an excuse at that great day which is fast approaching.

I am situated, at present, north of Sydney, between 31° and 33° south latitude, and 151° and 153° west longitude. Since my arrival here, there have been near fifty added to the Church, and I know, most assuredly, that the Lord works with me, as also with all my brethren, and that the work is moving steadily along.

Relative to the opposition with which we have to meet, or the darkness with which the minds of the people are enshrouded, you may form a far more correct idea by a reference to your own experience than I have language to portray; or if you should wish a just view of the present policy of the mass of the people, or as to what quarter their minds are turned, you will have it about as it is, by a reference to California. Still the Lord has a people upon this land, and although the devil shows them all the treasures of the earth at a glance, it matters not, they will receive the truth when it is presented, and manifest, by their works, that they esteem the reproach of Christ greater riches than all the treasures of this world, if so be they may obtain the excellency of the riches of eternal life.

I will now touch upon another topic, which is more specially the cause of my penning these lines. Some eight or nine days since, I was informed that a small company of Saints had just landed in the village of Newcastle, from Wales, in number fourteen, all told, and that their object in coming there was to get a fit out for Salt Lake. On learning that they

wished to see me, and as that place came under the survey of my watch tower, I concluded to make them a call. Well, the most of them appeared glad to see me, and I was glad to meet with them, seeing they were here, but could I have seen them situated in the midst of the Saints in Zion, it would have been much more gratifying. In all probability, as the case now stands, it will be some time before that privilege will be granted me. I found them, as the saying is, pretty tolerably well slimed over, and just about ready to be swallowed up in the vortex of the world, and be forgotten. They had lost the Spirit of God, and each one had lost all confidence in himself, and, as a matter of course, had none in his neighbour. I called them together, or such of them as chose to come out, and after talking to them an hour or so, and letting them take a retrospective view of themselves, and concluding that they were tolerably well satisfied with beholding, I said to them, that as many of them as felt desirous to renew their covenants, and, after they had renewed them, keep them, and were willing to go down with me into the water, and be baptised for the remission of their sins, could be numbered with the Saints in Australia.

If there are heads of families among the Saints in Wales, who are very anxious that their sons and daughters should take the shortest cut to hell, my advice to them is, that they come stringing along, a few families at a time, to Australia, and then, in all probability, they can have the consolation, in the end, of finding themselves safely landed in the same warm climate, as a reward for pursuing so unwise a course.

We feel much encouraged in this colony, by the receipt of the excellent supply books which you were so kind as to send us, and we hope that so far as there are responsibilities or requirements at our hands, we may not be found wanting. The brethren of the mission, as far as circumstances will permit, meet in Conference in Sydney every three months, and of a truth the Lord has met with us, and His almighty arm is extended all the day long in our behalf.

Please remember my kind regards to all the brethren from the Valley, and to all of our Father's family.

I remain affectionately your friend and brother in the cause of truth,

WILLIAM HYDE.

THE EAST INDIA MISSION.

INTEREST IN THE WORK, IN CALCUTTA—SUCCESS IN BURMAN.

2, Juan Bazaar Street, Calcutta, Jan. 5, 1854,

Dear President S. W. Richards—I improve a few moments, this morning, by writing to you.

The Elders are all well, as far as I have heard. Elders Leonard and Muusser are now on their way to Bombay. Elder Willes and myself are all the Elders now in Calcutta. The work in this place is moving steadily on. There is more interest awakened at present than there has ever been since our arrival. The work is moving amongst a higher class. There have been two or three letters directed to me through the *Citizen*, a paper published in this place, on the subject of Polygamy. I have answered two of them, with lengthy communications. What the result will be, we cannot now tell; it seems to be a turn in our favour, and is the means of drawing forth expressions from all classes of people, some in favour of, and some against, the truth. We are also moving favourably amongst the higher classes of

the natives. We sow in faith, hoping that our labours may not be in vain.

The brethren in the north-west provinces meet with but little success. I expect the inhabitants are a gainsaying people.

It gives me much pleasure to say that the work of the Lord is on the increase in Burmah; there have been several admissions since I last wrote, many persons are believing, and there is a great call for books.

We are preparing to spread the Gospel in the native language of this country, and we hope we shall soon be able to break the ice. When the correspondence closes in the papers in this place, I will send you a copy of the same.

Give my love to brother Spencer, and all the American brethren, as well as those in the office. May God bless you.

I remain your brother in Christ,

N. V. JONES.

VARIETIES.

It is a sign of wisdom to be willing to receive instruction; the most intelligent sometimes stand in need of it.

A MAN, who has travelled some, says, that there is no country in the world where wives are more worshipped than in France. He regrets to say, however, that all the adoration comes from somebody else's husband.

ASKING TOO MUCH.—A young couple were sitting together in a romantic spot, with birds and flowers about them, when the following dialogue ensued—"My dear, if the sacrifice of my life would please you, most gladly would I lay it at your feet."—"O sir, you are too kind! But it just reminds me that I wish you'd stop using tobacco."—"Can't think of it, it's a habit to which I am wedded."—"Very well, sir, since that is the way you lay down your life for me, and as you are already wedded to tobacco, I'll take good care you are never wedded to me, as it would be bigamy."

THE REV. H. A. BOARDMAN, D. D., of Philadelphia, in a sermon on "the low value set on human life," spoke as follows—"Homicides are rapidly increasing, but, with occasional exceptions, justice is slow in securing the murderers, and slower still in convicting and punishing them. Society has so far reverted towards its primitive condition, that even in our older states the practice has become common of carrying deadly weapons, and avenging affronts, real or imaginary, with instant death. The generation of young men which are now coming forward in our cities seem to think it manly to wear dirks and pistols, and to use them on the slightest provocation. Approximating to savages in their equipment, they resemble them no less in the value they put on human life. And if matters proceed much further in this direction, the shooting of a man will soon come to be looked upon as very little more than the shooting of a beast. If these practices were properly rebuked, if the force of law and of public sentiment were adequately employed to repress them, it might be inappropriate to cite them in this connexion. But they meet with a degree of toleration which indicates anything but a just appreciation of their enormity by the community."